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With the chapter on "Plato and Aristotle" the author enters upon the main course of his work and describes with great skill the foundation of Greek philosophy, upon which the towering structure of later religious theory was built. From this point the book proceeds steadily and confidently toward its goal in Christianity. The chapter on the "Victory of Greece over Rome" contains much that is irrelevant; the description of early Roman religion, in particular, might be spared, since this quaint religion had no important influence on the thought of the Greco-Roman world. One would have welcomed in its stead a clear account of Jewish religious ideas, to which for some reason the author gives very slight attention. The other oriental religions, however, and their vogue in the western half of the Roman Empire are admirably described. One finds here the fulness of detail and the sympathetic treatment which he expects from a scholar who has labored diligently in this particular field. The whole second half of the book is admirably composed. The difficult problems of selection and restraint have been successfully solved; and under the author's expert guidance one feels that the mysteries and complexities of later religious philosophies are really simple and comprehensible after all. The discussion is always impartial and objective, but also always sympathetic, even in the case of the most bizarre efforts of humanity to adjust itself to the divine government of the universe.

The essential lack of unity in the book and the inappropriateness of the title should be apparent from the chapter-headings in the Table of Contents when the book is first opened. But the reader becomes more convinced of these things and more regretful when he has discovered how ably and how successfully the author has handled his proper theme. One could hardly send a student to a better brief exposition of the Hellenic and pagan elements in Christian theology and of the sources of these elements in Hellenic and post-Hellenic philosophy. And it is unfortunate that the title was not so chosen as to attract the many readers who would profit by this exposition. The world needs to be better acquainted with the Hellenic element in Christianity. The Protestant cult of the Old Testament has warped the conception of Christianity in the popular mind, and Professor Moore has done a real service in setting forth clearly and dispassionately the vast debt which Christianity owes to the enlightened thought of Greece and the West.

BERKELEY

IVAN M. LINFORTH

An Index to Facsimiles in the Palaeographical Society Publications.

Arranged as a guide for students in palaeography. By LINDLEY RICHARD DEAN. Princeton: The University Library, 1914. Pp. 55.

This index will be a welcome relief to those who wish to find their way through the wilderness of facsimiles published by the Palaeographical

Society. It includes both the Palaeographical Society and the New Palaeographical Society publications, for which the English editors published separate indexes (1901 and 1914). The arrangement of the English indexes is as follows: I. Chronological; II. Authors and Subjects; III. Country of Origin; IV. Character of Handwriting; V. Ornamentation; VI. Scribes and Artists; VII. Materials Other than Plain Vellum; VIII. Present Owners; IX. Former Owners. Of these the Princeton index omits III, V, VI, VII, and IX. It retains the others, though in a different order; it adds one: Order of Publication. In the vast majority of cases the student of palaeography will therefore find what he wants in the new index—and in a more compact and comprehensive form.

A single line is devoted to each facsimile and contains the following information: (1) author, title of work, with citation of chapter and line photographed, where feasible; (2) library where the document is preserved; (3) place of publication, i.e., series and plate; (4) language and style of writing; (5) date. This order is invariable in all the indexes. The slight inconvenience caused by the fact that the alphabetical order is determined by the initial word of the item in one list only is more than overbalanced by the gain in accuracy and uniformity.

The libraries are arranged in general according to the town or city, but the British Museum is listed under B; the Egyptian Exploration Fund, under London; and Westminster Abbey, under W.

A few corrections should be made. The Oxyrhynchus Livy, listed under Egyptian Exploration Fund (Pap. 658), now belongs to the British Museum (Pap. 1532); the British Museum Pap. 729 is now dated 672? instead of c. 577; Laurentianus 32, 16 is now dated 1280 instead of 1281. In the list of abbreviations read *Pluteus* for *Plutus*.

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Roman Cursive Writing. By HENRY BARTLETT VAN HOESSEN.
Princeton University Press, 1915. Pp. viii+268.

This book, which is an enlargement of a Princeton doctoral dissertation, is an important contribution to Latin palaeography. The writer has studied practically all the extant material known up to the year 1910 in original, photograph, or facsimile. The new Egyptian material, dating from the first to the fifth century, has at last made it possible to reconstruct the process of the development of the Roman cursive by closing the gap long existing between the wax tablets and the Ravenna papyri. The results will not be final, for new discoveries will alter the picture here and there; but in the main we can now follow the evolution of the script from the beginning of our era to the middle of the seventh century, which the author has set as the limit of his investigation.